

REPORT ON INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE
Week ending the 17th June 1916.

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PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[As it stood on the 1st October 1915.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Assamese.</i>				
1	"Banhi" (P) ...	Calcutta ...	Monthly ...	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
	<i>Bengali.</i>				
2	"Alaukik Rahasya" (P) ...	Calcutta ...	Monthly ...	Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	"At-Islam" (P) ...	Do. ...	Do. ...	Akram Khan ...	500
4	"Alochana" (P) ...	Howrah ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	"Ananda" (P)	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
6	"Ananda Sangit Patrika" (P).	Calcutta ...	Do. ...	Pratibha Devi, Brahmo ; age 45 years.	200
7	"Antapur" (P)...	Do. ...	Do. ...	Biraj Mohini Ray, Brahmo ; age 30 years.	1,000
8	"Archana" (P)	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
9	"Arghya" (P)	Do. ...	Do. ...	Sures Ch. Palit, Hindu, Kayastha ; age 34 years.	700
10	"Aryya Kayastha Pratibha" (P).	Faridpur ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
11	"Avasar" (P) ...	Calcutta ...	Do. ...	Lal Behari Datta, Hindu, Tanti ; age 50 years.	1,600
12	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
13	"Baidya Sammilani" (P) ...	Do. ...	Do. ...	Bikrampur, Ambastha Sammilani, Dacca.	1,000
14	"Baidya Sanjivani" (P) ...	Calcutta ...	Do. ...	Upendra Nath Vaidyaratna, Hindu Baidya ; age about 52 years.	500
15	"Baishnava Samaj" (P) ...	Do. ...	Bi-monthly ...	Surendra Mohan Adhikary ...	500
16	"Baisya Patrika" (P) ...	Jessore ...	Monthly ...	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
17	"Balak" (P) ...	Calcutta ...	Do. ...	J. M. B. Duncan ...	5,500
18	"Bamabodhini Patrika" (P)	Do. ...	Do. ...	Sukumar Dutt, Brahmo ; age 43 years.	700
19	" Bangabandhu " (P)	Dacca ...	Do. ...	Ishan Chandra Sen, Brahmo ; age 57 years.	150
20	"Bangal Mahila" (P) ...	.....	Do. ...	Abinash Ch. Sarbbabhouma, Hindu, Brahmin ; age 45 years.	.....
21	"Bangali" (N)	Calcutta ...	Daily ...	The Hon'ble Babu Surendra Nath Banarji ; Brahmin ; age 69 years.	4,000
22	"Bangaratna" (N)	Krishnagar ...	Weekly ...	Kanai Lal Das, Hindu, Karmakar ; age 30 years.	400
23	" Bangavasi " (N)	Calcutta ...	Do. ...	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
24	" Bankura Darpan " (N).	Bankura ...	Do. ...	Rama Nath Mukharji ; age 54 years	453
25	" Barisal Hitalshi " (N)	Barisal ...	Do. ...	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
26	" Basumati " (N) ...	Calcutta ...	Weekly ...	Sasi Bhushan Mukherji and Haripada Adhikary ; age 48 years.	14,000
27	" Banddha Bandhu " (P) ...	Do. ...	Monthly ...	Sriman Puranananda Swami, age 32 years.	750
28	" Bhakti " (P) ...	Howrah ...	Do. ...	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years.	600
29	" Bharat Laxmi " (P) ...	Calcutta ...	Do. ...	Raddha Nath De, Subarnabanik ; age about 35 years.	1,000
30	" Bharati " (P) ...	Do. ...	Do. ...	Mani Lal Ganguli Brahmo ; age about 32 years.	1,700
31	" Bharatmalika " ...	Dacca ...	Do. ...	Srimati Saraju Bala Dutta, Brahmo ; age 34 years.	450
32	" Bhisak Darpan " (P) ...	Calcutta ...	Do. ...	Rai Sahib Giris Chandra Bagchi ...	250
33	" Bharatbarsha " (P) ...	Do. ...	Do. ...	Amulya Charan Ghosh Vidyabhusan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
34	" Bidushak " (P) ...	Do. ...	Do. ...	Kshetra Nath Banerji, Brahmin ; age 41 years.	200
35	" Bijnan " (P) ...	Do. ...	Do. ...	Dr. Amrita Lal Sarkar, Satgope ; age about 43 years.	300
36	" Bikrampur " (P) ...	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
37	" Birbhum Varta " (N) ...	Suri ...	Weekly ...	Devendra Nath Chakravarti, Hindu, Brahmin ; age 41 years.	997
38	" Birbhumi " (P) ...	Calcutta ...	Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,500
39	" Birbhum Vasi " (N) ...	Rampur Hat ...	Weekly ...	Tara Sundar Mukherji ...	700
40	" Brahman Samaj " (P) ...	Calcutta ...	Do. ...	Pandit Basanta Kumar Tarkandhi...	1,000
41	" Brahma Vadi " (P) ...	Barisal ...	Monthly ...	Manamohan Chakravarti, Brahmo ; age 52 years.	660
42	" Brahma Vidya " (P) ...	Calcutta ...	Do. ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
43	" Burdwan Sanjivani " (N).	Burdwan ...	Weekly ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
44	" Byabasay O Baniya " (P) ...	Calcutta ...	Monthly ...	Sachindra Prosad Basu, Brahmo ; age 37 years.	900
45	" Chabbis Pargana Vartavaha " (N).	Bhawanipur ...	Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
46	" Charu Mihir " (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years.	800
47	" Chhatra " (P) ...	Dacca ...	Monthly ...	Sasibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
48	" Chikitsa Prakas " (P) ...	Nadia ...	Do. ...	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 33 years.	400
49	" Chikitsa Sammilani " (P) ...	Calcutta ...	Do. ...	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
50	" Chikitsa Tatva Vijnan " (P) ...	Do. ...	Do. ...	Binode Lal Das Gupta, Vaidya ; age 45 years.	300
51	" Chinsura Vartavaha " (N).	Chinsura ...	Weekly ...	Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
52	" Dainik Chandrika " (N).	Calcutta ...	Daily except on Thursdays.	Panchcowri Banerji, Hindu, Brahmin ; age 48 years.	4,000

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Bengali—continued.					
53	"Dainik Basumati" (N)	Calcutta	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	3,000
54	"Dacca Prakas" (N)	Dacca	Weekly	Sasi Bhushan Biswas. Hindu, Kayastha.	800
55	"Darsak" (N)	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin ; age about 40 years.	2,000
56	"Dharma-o-Karma" (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu Brahmin.	1,000 to 1,200
57	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
58	"Dharma Pracharak" (P)	Do.	Monthly	Nrisingha Ram Mukherji Hindu, Brahmin ; age 52 years.	2,000
59	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 54 years.	2,500
60	"Dhruva" (P)	Ditto	Monthly	Birendra Nath Ghosh, Hindu, Kayastha ; age 38 years.	490
61	"Education Gazette" (N)	Chinsura	Weekly	Kumatdeo Mukherji, Brahmin ; age 25 years.	1,500
62	"Faridpur Hitaishini" (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 78 years.	900
63	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	2,000
64	"Gambhira" (P)	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 35 years.	300
65	"Gaud-duta" (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400
66	"Grihastha" (P)	Calcutta	Monthly	Sarat Chandra Dev, Kayastha ; age 57 years.	3,000
67	"Hakim" (P)	Do.	Do	Masihar Rahaman, Muhammadan ; age 32 years.	500
68	"Sri Gauranga Sevaka" (P)	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	600
69	"Hare School Magazine" (P)	Calcutta	Do.	Harendra Lal Ghosh, Hindu, Kayastha	500
70	"Hindu Ranjika" (N)	Rajshahi	Weekly	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
71	"Hindu Sakha" (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
72	"Hitavadi" (N)	Calcutta	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin ; age 50 years.	37,000
73	"Islam-Rabi" (N)	Mymensingh	Do.	Maulvi Maziuddin Ahmad, Musliman ; age about 34 years.	700
74	"Jagat-Jyoti" (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist ; age 57 years.	700
75	"Jagaran" (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
76	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrista Bagchi, Hindu, Brahmin ; age 31 years.	600
77	"Jangipur Samoad" (N)	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100
78	"Janmabhumi" (P)	Calcutta	Do.	Jatindranath Dutta, Hindu, Kayastha ; age 31 years.	300

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	<i>Bengali—continued.</i>				
79	"Jasohar" (N) ...	Jessore ...	Weekly ...	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
80	"Jubak" (P) ...	Santipur ...	Monthly ...	Jnananda Pramanik, Brahmo ; age 40 years.	300
81	"Jugi-Sammilani" (P) ...	Comilla ...	Do. ...	Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	1,500
82	"Jyoti" (N) ...	Chittagong ...	Weekly ...	Kali Shankar Chakravarty, Brahmin ; age 48 years.	2,000
83	"Kajer-Loke" (P) ...	Calcutta ...	Monthly ...	Saroda Prasad Chatterji, Brahmin ; age 48 years.	350
84	"Kalyani" (N) ...	Magura ...	Weekly ...	Bisweswar Mukherji, Brahmin ; age 50 years.	800
85	"Kangal" (P) ...	Calcutta ...	Monthly ...	Akinuddin Pradhan, Muhammadan ; age 20 years.	100
86	"Kanika" (P) ...	Murshidabad ...	Do. ...	Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 39 years.	150
87	"Karmakar Bandhu" (P) ...	Calcutta ...	Do. ...	Banamali Seth, Hindu, Swarnakar ; age 44 years.	500
88	"Kasipur-Nibasi" (N) ...	Barisal ...	Weekly ...	Pratap Chandra Mukharji, Hindu, Brahmin ; age 69 years.	500
89	"Kayastha Patrika" (P) ...	Calcutta ...	Monthly ...	Upendra Nath Mitra, Hindu, Kayastha ; age 33 years.	750
90	"Khulnabasi" (N) ...	Khulna ...	Weekly ...	Gopal Chandra Mukharji, Hindu, Brahmin ; age 53 years.	350
91	"Krishak" (P) ...	Calcutta ...	Monthly ...	Nikunja Bihari Datta, Kayastha ; age 41 years.	1,000
92	"Krishi Samvad" (P) ...	Dacca ...	Do. ...	Nishi Kanta Ghosh ; age about 25 years.	1,000
93	"Kshristya Bandhav" (P) ...	Calcutta ...	Do. ...	Mathura Nath Nath, Christian ; age about 51 years.	500
94	"Kushadaha" (P) ...	Do. ...	Do. ...	Jagindra Nath Kundu, Brahma ; age 37 years.	500
95	"Mahajan Bandhu" (P) ...	Do. ...	Do. ...	Raj Krishna Pal, Hindu, Tambuli ; age 45 years.	400
96	"Mahila" (P) ...	Do. ...	Do. ...	Revd. Braja Gopal Neogi, Brahma ; age 60 years.	200
97	"Mahila Bandhav" (P) ...	Do. ...	Do. ...	Miss K. Blair ; age 60 years ...	500
98	"Mahishya Mahila" (P) ...	Nadia ...	Do. ...	Srimati Krishna Bhabani Biswas, Hindu, Kaibarta.	300
99	"Mahisya Samaj" (P) ...	Do. ...	Do. ...	Narendra Nath Das, Hindu, Kaivarta	1,200
100	"Mahisya-Surhid" (P) ...	Diamond Harbour ...	Do. ...	Haripada Haldar, Hindu, Kaivarta ; age 81 years.	350
101	"Malancha" (P) ...	Calcutta ...	Do. ...	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	1,500
102	"Malda Samachar" (N) ...	Malda ...	Weekly ...	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
103	"Mandarmala" ...	Calcutta ...	Do. ...	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 57 years.	400

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
104	"Medini Sandhub" (N)	Midnapore	Weekly	Gossaindas Karam, Hindu, Satgope ; age 26 years.	500
105	"Midnapore Hitalshi" (N).	Do.	Do.	Manmatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
106	"Moslem Hitalshi" (N).	Calcutta	Do.	Shaikh Abdur Rahim and Mozummul Haque.	6,300
107	"Muhammadi" (N)	Do.	Do.	Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan.	About 7,000
108	"Mukul" (P)	Do.	Monthly	Hem Chandra Sarkar, Brahmo ; age 40 years.	450
109	"Murshidabad Hitalshi" (N).	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
110	"Nabagraha Prasanga" (P)	Mymensingh	Monthly	.....	.....
111	"Nandini" (P)	Howrah	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years.	500
112	"Natya Mandir" (P)	Calcutta	Monthly	Mani Lal Banerji, Hindu, Brahmin ; age 31 years.	700
113	"Narayan" (P)	Do.	Do.	Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
114	"Nava Vanga" (N)	Chandpur	Weekly	Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
115	"Nayak" (N)	Calcutta	Daily	Panchcowri Banarji Hindu, Brahmin ; age 48 years.	200
116	"Navya Bharat" (P)	Do.	Monthly	Devi Prasanna Ray Chaudhuri, Brahmo ; age 62 years.	1,000 to 1,500
117	"Nihar" (N)	Contai	Weekly	Madhu Sudan Jana, Brahma ; age 55 years.	500
118	"Nirjhar" (P)	Calcutta	Quarterly	Srish Chandra Ray, Kayastha ; age about 50 years.	500
119	"Noakhali Sammilani" (N)	Noakhali Town	Weekly	Fazlar Rahman, Muhammadan ; age 32 years.	400
120	"Pabna Hitalshi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
121	"Pakshik Patrika" (P)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
122	"Pallivasi" (N)	Kalna	Weekly	Sashi Bhushan Banarji, Hindu, Brahmin ; age 48 years.	300
123	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
124	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukharji	800
125	"Pataka" (P)	Do.	Do.	Hari Charan Das, Hindu, carpenter by caste.	500
126	"Pataka" (P)	Barisal	Quarterly	Rev. J. D. Raw	500
127	"Prabhini"	Do.	Weekly	Panchkari Banerji, Hindu, Brahmin	3,000
128	"Prachar" (P)	Jayanagar	Monthly	Revd. G. C. Dutt, Christian ; age 48 years.	1,400
129	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakraverti, Kairvarta, Brahmin ; age 32 years.	210
130	"Prajapati" (P)	Do.	Monthly	Jnanendra Nath Kumar	1,500

No	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
131	"Prantavasi" (N) ...	Netrakona ...	Fortnightly ...	Joges Chandra Chowdhuri, Brahmin	800
132	"Prasun" (N) ...	Katwa ...	Weekly ...	Banku Behari Ghosh, Hindu, Goala ; age 44 years.	715
133	"Pratijna" (N) ...	Calcutta ...	Do. ...	Jatindra Lal Mukharji, Brahmin ; age 28 years.	500
134	"Pratikal" (N) ...	Berhampore ...	Do. ...	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 67 years.	506
135	"Pratima" (P) ...	Calcutta ...	Monthly ...	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
136	"Prativasi" (P) ...	Do. ...	Do. ...	Satya Charan Mitra, Kayastha ; age 32 years.	500
137	"Pravasi" (P) ...	Do. ...	Do. ...	Ramanunda Chatterji, M.A., Brahmo ; age 56 years.	5,000
138	"Priti" (P) ...	Do. ...	Do. ...	Pransankar Sen, M.A., Hindu, Baidya ; age 31 years.	300
139	"Rahasya Prakash" (P) ...	Do. ...	Do. ...	Purna Chandra De, Subarnabanik ; age 34 years.	300
140	"Rajdut" (P) ...	Do. ...	Do. ...	Rev. Rasra Maya Biswas, Christian ; age 32 years.	700
141	"Rangpur Darpan" (N) ...	Rangpur ...	Weekly ...	Sarat Chandra Majumdar, Hindu, Brahmin ; age 48 years.	400
142	"Rangpur Sahitya Parishad Patrika." (P)	Do. ...	Quarterly ...	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
143	"Ratnakar" (N) ...	Asansol ...	Weekly ...	Abdul Latif ; age 35 years ; Muham madan.	783
144	"Rayat" (N) ...	Calcutta ...	Do. ...	Naziruddin Ahmad, Mussalman ; age about 34 years.	900
145	"Sabuj Patra" (P) ...	Do. ...	Monthly ...	Pramatha Nath Chaudhuri, Brahmo ; age about 40 years.	500
146	"Sahitya" (P) ...	Do. ...	Do. ...	Suresh Chandra Samajpati ; age about 47 years.	3,000
147	"Sahitya Parisad Patrika" (P)	Do. ...	Quarterly ...	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 50 years.	2,800
148	"Sahitya Sanhita" (P) ...	Do. ...	Monthly ...	Shyama Charan Kaviratna, Brahmin ; age 61 years.	500
149	"Sahitya Samvad" (P) ...	Howrah ...	Do. ...	Pramatho Nath Sanyal, Hindu, Brahmin ; age 35 years.	1,300
150	"Saji" (P) ...	Calcutta ...	Do. ...	Kshetra Mohan Gupta ...	300
151	"Samaj Bandhu" (P) ...	Do. ...	Do. ...	Adhar Chandra Das, Hindu, Mahisya ; age 35 years	450
152	"Samaj Chitra" (P) ...	Dacca ...	Do. ...	Satish Chandra Roy ...	300
153	"Samay" (N) ...	Calcutta ...	Weekly ...	Jnanendra Nath Das, Brahmo ; age 61 years.	About 1,000
154	"Sammilan" (P) ...	Do. ...	Quarterly ...	Kunja Behari Das, a barber by caste	200
155	"Sammilani" (N) ...	Do. ...	Fortnightly ...	Kali Mohan Bose, Brahmo ; age about 42 years.	300
156	"Sammilani" (P) ...	Do. ...	Monthly ...	N. J. Basu, M.A. ...	400
157	"Sandes" (P) ...	Do. ...	Do. ...	Upendra Kishore Roy Chowdhury, Brahmo ; age 46 years.	3,000
158	"Sanjivani" (N) ...	Do. ...	Weekly ...	Sivanath Sastri, M.A., and others ...	6,000

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	<i>Bengali—continued.</i>				
159	"Sankalpa" (P)	Calcutta	Monthly	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
160	"Sansodhini" (N)	Chittagong	Weekly	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
161	"Santosh" (P)	Mymensingh	Monthly	Mohim Ch , Chakdar, Hindu, Kayastha ; age 40 years.	500
162	"Saswati" (P)	Calcutta	Do.	Nikhil Nath Roy, Kayastha ; age 50 years.	500
163	"Sebak" (P)	Dacca	Do.	Surendra Sasi Dutta; age 35 years	300
164	"Senapati" (P)	Calcutta	Do.	Revd. W. Carey ; age 58 years	200
165	"Serampore" (N)	Serampore	Weekly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
166	"Sisu" (P)	Calcutta	Monthly	Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	8,000
167	"Saurabha"	Dacca	Do.	Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
168	"Silpa-o-Subitya" (P)	Chinsura	Do.	Netai Chand Mukherji, Hindu, Brahmin, age 36 years.	350
169	"Siksha-o-Swasthya" (P)	Calcutta	Do.	Atul Chandra Sen, M.A., B.L., Baidya ; age 40 years.	200
170	"Sikshak" (P)	Barisal	Do.	Revd. W. Carey ; age 57 years	125
171	"Siksha Prachar" (P)	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
172	"Siksha Samachar" (N)	Dacca	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
173	"Snehamayi" (P)	Do.	Monthly	Revd. A. L. Sarkar	700
174	"Sopan" (P)	Do.	Do.	Hemendra Nath Datta, Brahmo ; age 37 years.	250
175	"Sri Nityananda Sebak" (P)	Murshidabad	Do.	Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
176	"Sri Baishnav Dharma Prachar" (P).	Burdwan	Do.	Krishna Behari Goswami, Brahmin ; age 30 years.	300
177	"Sri Sri Gauranga Sebak" (P).	Calcutta	Do	Lalit Mohan Banerji, Hindu, Brahmin, age about 58 years.	400
178	"Sri Sri Krishna Chaitanya Tattwa Pracharak" (P).	Do.	Do.	Dr. Priya Nath Nandi, age 56 years	150
179	"Sri Sri Nitya Dharma" (P)	Kalighat	Do.	Satya Nath Biswas	300
180	"Sri Sri Vaishnava Sangini" (P).	Calcutta	Do.	Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
181	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do.	Weekly	Nisi Kanta Sen, Hindu, Baidya age 32 years.	1,200
182	"Sumati" (P)	Dacca	Monthly	Purna Chandra Ghosh, Kayastha ; age 41 years.	431
183	"Suprabhat" (P)	Calcutta	Do.	Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
184	"Suraj" (N)	Pabna	Weekly	Manmatha Nath Sanyal	500
185	"Suhrit" (P)	Calcutta	Monthly	Hari Pada Das, B.A., Brahmo ; age 31 years.	300
186	"Suhrid" (P)	Do.	Do.	Jatindra Mohan Gupta, Hindu, Baidya ; age about 37 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
187	"Surabhi" (P) ...	Contai ...	Monthly ...	Baranashi Banerji, Hindu, Brahmin ; age 46 years	300
188	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500
189	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartik Chandra Bose, M.B. ...	4,000
190	"Tambuli Patrika" (P) ...	Do. ...	Do. ...	Rajendra Nath Som, Tambuli ; age 33 years.	600
191	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others, Hindu, Tambuli ; age 37 years.	300
192	"Tapaban." (P) ..	Do. ...	Do. ...	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
193	"Tattwa Kaumudi" (P) ...	Do. ..	Fortnightly ...	Lalit Mohan Das, M.A., Brahmo ; age 43 years.	500
194	"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basu ; age about 42 years.	600
195	"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Rabindra Nath Tagore, Brahmo ; age 53 years.	300
196	"Theatre" (N) ^o ...	Do. ...	Weekly ...	Moni Lal Banerji, Brahmin ; age about 30 years.	800
197	"Toshini" (P) ...	Dacca ...	Monthly ...	Anukul Chandra Gupta, Baidya ; age 43 years.	1,250
198	"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Kamal Hari Mukherji ...	900 to 1,000
199	"Triveni" (P) ...	Gacha ...	Do. ...	Satis Chandra Chakravarti, Brahmin ; age 41 years.	100
200	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly ...	Afazuddin Ahmad ...	600
201	"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
202	"Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda ...	1,500
203	"United Trade Gazette" (P) ...	Do. ...	Do. ...	Narayan Krishna Goswami, Brahmin ; age 29 years.	3,000 to 10,000
204	"Upasana" (P) ...	Murshidabad ...	Do. ...	Radha Kamal Mukherji, Hindu, Brahmin ; age 27 years.	100
205	"Utsav" (P) ...	Calcutta ...	Do. ...	Ramdayal Majumdar, M.A., and others	1,000
206	"Vartavaha" (N) ...	Ranaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin ; age 45 years.	415
207	"Vasudha" (P) ...	Calcutta ...	Monthly ...	Banku Behari Dhar, Baidya ...	500
208	"Vijaya" (P) ...	Do. ...	Do. ...	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 53 years.	700
209	"Viswadut" (N) ...	Howrah ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 38 years.	2,000
210	"Viswavarta" (N) ...	Dacca ...	Do. ...	Abinash Chandra Gupta, Vaidya ; age 38 years.	1,000
211	"Yamuna" (P) ...	Calcutta ...	Monthly ...	Phanindra Nath Pal, B.A., Kayastha ; age 32 years.	900
212	"Yubak" (P) ...	Do. ...	Do. ...	Yogananda Pramanick, Brahmo ; age 40 years.	300
<i>English-Bengali.</i>					
213	"Ananda Mohan College Magazine." (P).	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
214	"Bangavasi College Magazine" (P).	Calcutta ...	Do. ...	G. C. Basu ; Hindu Kayastha ; age 49 years.	600

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<i>English-Bengali—concluded.</i>					
215	"Commercial Advertiser" (N)	Calcutta	Weekly	Radha Kissen Mukherji, Hindu, Brahmin; age 50 years.	250
216	"Dacca College Magazine" (P).	Dacca	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin	500
217	"Dacca Gazette" (N)	Do.	Weekly	Satya Bhusan Dutt Roy, Baidya; age 48 years.	500
218	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
219	"Fraternity" ...	Calcutta	Quarterly	Revd. W. E. S. Holland	200
220	"Jagannath College Magazine" (P).	Do.	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
221	"Rajshahi College Magazine" (P).	Dacca	Quarterly	Board of Professors, Rajshahi College.	300
222	"Rangpur Dikprakash" (N).	Rangpur	Weekly	Pramatha Nath De	300
223	"Ripon College Magazine" (P).	Calcutta	Bi-monthly	Sukumar Dutta, M.A., Hindu, Kayastha; age 30 years.	2,000
224	"Sanjaya" (N)	Faridpur	Monthly	Rama Nath Ghosh, Hindu, Kayastha; age about 41 years.	500
225	"Scottish Churches College Magazine" (P).	Calcutta	Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
226	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	300
<i>Garó.</i>					
227	"Achikni Ribeng" (P)	Calcutta	Monthly	Miss E. C. Bond and W. C. Mason	550
228	"Phring Phring" (P)	Do.	Do.	D. McDonald	400
<i>Hindi.</i>					
229	"Bharat Mitra" (N)	Calcutta	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 40 years.	3,000
230	"Bir Bharat" (N)	Do.	Do.	Pandit Ramananda Dobey, Hindu, Brahmin; age 32 years.	1,500
231	"Calcutta Samachar" (N)	Do.	Do.	Amrita Lal Chakravarti; Hindu, Brahmin; age about 60 years.	2,000
232	"Chota Nagpur Dut Patrika" (P).	Ranchi	Monthly	Revd. E. H. Whitley, Christian	450
233	"Daily Price List" (N)	Calcutta	Do.	Bhupat Ram	250
234	"Dainik Bharat Mitra" (N).	Do.	Daily	Babu Ram Parad Kar, Hindu, Kshatriya; age 33 years.	2,500
235	"Daragar Daptar" (P)	Do.	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 29 years.	800
236	"Hindi Vangavasi" (N)	Do.	Weekly	Harikissan Joashar, Hindu, Kshatriya; age 39 years.	5,500
237	"Jaina Siddhanta Bhaskar" (P).	Do.	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	.....
238	"Manoranjan" (P)	Do.	Do.	Ishwari Prasad Sharma, Hindu, Brahmin; age 52 years.	500
239	"Marwari" (N)	Do.	Weekly	Iswar Prasad Sharma, Hindu, Brahmin; age 44 years.	300

Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Hindi—concluded.</i>					
240	"Ratnakar" (P) ...	Calcutta ...	Monthly ...	Hari Kissen Joahar, Hindu, Kehatriya ; age 38 years	1,000
241	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 45 years.	450
<i>Parvatiya.</i>					
242	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Revd. G. P. Pradhan, Christian ; age 62 years.	400
<i>Persian.</i>					
243	"Hablul Matin" (N) ...	Calcutta ...	Weekly ..	Saiyid Jelaluddin, Muhammadan ; age 70 years.	1,500
<i>Poly-lingual.</i>					
244	"Printers' Provider" (P) ...	Calcutta ...	Monthly ..	S. T. Jones ...	500
<i>Sanskrit.</i>					
245	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 33 years.	500
<i>Bengali-Sanskrit.</i>					
246	"Aryya Prabha" (P) ...	Chittagong ...	Monthly ...	Kunja Behari Tarkasiddhanta, Brahmin.	500
247	"Hindu Patrika" (P) ...	Jessore ..	Do. ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 61 years.	940
248	"Sri Vaishnava Sevika" (P)	Calcutta	Do.	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
249	"Anwar-ul-Akhbar" ...	Calcutta ...	Daily ...	Maulavi Muhammad Irshad Hossain, Muhammadan ; age 40 years.	800
250	"Negare Bazm" (P) ...	Do. ...	Monthly ...	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
251	"Refaqut" (N)* ...	Do. ...	Daily ...	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
252	"Durbin" (N) ...	Do ...	Do. ...	Mr. A. M. Suhrawardy ...	800
253	"Resalat" (N) ...	Do. ...	Do. ...	Maulvi Golam Hassain, Muhammadan ; age about 31 years.	2,000
254	"Resalat" (P) ...	Do. ...	Monthly ...	Maulvi Golam Hossain, Muhammadan ; age about 30 years.	400
255	"Safir" (N) ...	Do. ...	Daily ...	Hakim Ali Hussain Safir ...	1,000
256	"Tandrut" (P) ...	Do. ...	Monthly ...	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
257	"Tarjoman" (N) ...	Do. ...	Daily ...	Saiyid Ali Kumani, Mussalman ; age about 36 years.	1,000
258	"Tirmez ee" (N)* ...	Do. ...	Do. ...	Saiyid Ali Asgar Termzel, Muhammadan ; age about 25 years.	200
<i>Uriya.</i>					
259	"Utkal Varta" ...	Calcutta ...	Weekly ...	Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200

* Suspended.

Additions to and alterations in the list of Indian newspapers as it stood on 1st October 1915.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Albalagh (N.) ...	Calcutta ...	Weekly ...	.....	.....
2	Iqdam (N.) ...	Do. ...	Daily ...	Maulvi Mohiuddin, B.A. ...	.....
3	Rayat ...	Do. ...	Weekly ...	.....	.....
4	Adib ...	Do. ...	Daily ...	.....	.....
5	Sadaqat ...	Do. ...	Do. ...	.....	.....
6	Birbhum Hitaishi ...	Suri ...	Weekly ...	.....	.....
7	Matribhumi ...	Chandernagore ...	Fortnightly ...	.....	.....
8	Ahle Hadis ...	... ..	Monthly ...	.....	.....
9	Manasi-O-Marmabani ...	Calcutta ...	Do. ...	Maharaja Jagadindra Nath Ray. Hindu, Brahmin ; age 40 years.	.....

I.—FOREIGN POLITICS.

THE *Basumati* (Calcutta) of the 10th June expresses an apprehension that the death of Yuan may lead to a revolution in China, the backwash of which may possibly affect the North-East Frontier of India. The European Powers who can control China are now busy with the war, and hence there is a serious risk of the Yellow Peril manifesting itself.

BASUMATI.
June 10th, 1916.

II—HOME ADMINISTRATION.

(a)—Police.

2. The *Dainik Bharat Mitra* (Calcutta) of the 10th June says that while Government has considered the *New India* articles as objectionable, lawyers like Sir Subramanya Aiyer and Mr. Hassan Imam, late Judge, Calcutta High Court, do not consider the articles so. Under the circumstances we are at a loss and do not know whom to follow.

DAINIK BHARAT
MITRA,
June 10th, 1916.

3. The *Mohammadi* (Calcutta) of the 9th June is happy to hear that a security has been demanded from *New India*. Mrs. Besant has long been fighting for the liberty of the Indian press. So long she has not been a victim; now personal experience of the operations of the Press Act will make her agitate against that law vigorously.

MOHAMMADI,
June 9th 1916.

4. The *Calcutta Samachar* (Calcutta) of the 9th June refers to the statement which has appeared in the *Leader* of Allahabad in regard to the demand of a security from *New India*. The *Leader* says that the Press Censor of Madras forbade the publication in *New India* of the Hon'ble Madan Mohan Malaviya and Dr. Tej Bahadur Sapu's views on the demand of securities from newspapers. The paper says that probably the Press Censor did so under the Indian Press Act. This shows that the extreme stringency of the Press Act is daily proving a source of unrest, a circumstance which certainly requires the immediate attention of Government.

CALCUTTA SAMACHAR
June 9th 1916.

5. The *Sadaqat* (Calcutta) of the 8th June has the following :—
The better class of newspapers in India are experiencing the stringency of the Indian Press Act one after another. The *Amrita Bazar Patrika* has had to deposit a security of Rs. 5,000, the *Comrade* has been wiped out of existence and its able editor has been interned. Last year the *Abhyudaya* escaped by the skin of its teeth. Now the turn of *New India* has come and Mrs. Besant has been asked to pay in Rs. 2,000. We are not fully in possession of the reasons which have led to these blessings being showered on the newspapers. Counting upon the patience of the Executive Government, Indian newspapers considered it their duty to make true and free criticisms, a legal right which has now been taken away from them. This is the reason why every true lover of freedom and liberty has become the mortal enemy of the Indian Press Act and desires for the repeal of the Act.

SADAQAT.
June 8th, 1916.

6. The *Sadaqat* (Calcutta) of the 10th June says :—
It has given us great satisfaction to learn from our contemporary the *Bengalee* that on the 10th June a special meeting will be held in the office of the *Bombay Chronicle* to deliberate generally upon the policy which different Provincial Governments have been following in regard to newspapers in general and in particular against the action which the Chief Presidency Magistrate of Madras has taken against *New India*. Probably a resolution protesting against this will be adopted and a copy of it

SADAQAT,
June 10th, 1916.

will be forwarded to the Secretary of State for India, His Excellency the Viceroy and Provincial Governments. We cannot say how far this agitation will succeed under the present circumstances. The fact is that the Press Act is apparently a rock upon which the mighty waves of agitation can hardly make any impression; but this does not mean that we should lose heart and deprive ourselves of the benefit of agitation, which is the proud privilege of every British citizen. The truth is that except cawing like crows, the Indian newspapers have taken no practical steps against the Press Act. If Indian newspapers have not the courage to take practical steps or if they do not want to work in unison, then how can they expect that this mountain of affliction will be removed from off their heads. In every province Government has a special department to keep an eye on the press, and decide its fate. Had there been in every province a Press Association and had it kept itself in communication with the Government Department, then certainly it would have proved advantageous to the Press. We have already pointed out that we know only how to wail and make a noise, which certainly does not require much ability. Merely sending of copies of a resolution to the Secretary of State for India or the Viceroy or Provincial Governments will not produce any effect if all possible means are not adopted to make that resolution effective.

SADAQAT,
June 11th, 1916.

7. Commenting on Mrs. Besant's avowed intention of creating an agitation over the demand of a security from her paper, *New India*, the *Sadaqat* (Calcutta) of the 11th June remarks:—

Though we agree with the *Bengalee* in holding this attitude of Mrs. Besant's an arrogant one, yet it must be owned she has ever been loyal to Government. But then, however loyal you might be, you cannot be considered as such if your tone is not pitched in the right key. Though from the standpoint of Government Mrs. Besant's agitation is an inopportune one under the present circumstances, yet Mrs. Besant cannot certainly be called an ill-wisher of Government simply because she holds that the foundation of British rule in India will become firm only if self-government is granted to India. Madrasis are sympathising with Mrs. Besant, and this we consider altogether satisfactory. How glad we should be if security was demanded from Anglo-Indian papers like the *Englishman* and the *Statesman*. The Indian newspapers will emerge from the whirlpool of the Indian Press Act only when the Anglo-Indian papers are placed in the situation in which Indian papers now find themselves.

NAYAK,
June 13th, 1916.

8. Referring to the establishment of the Press Association in Bombay and the proposal to send a deputation of journalists to the Government of India, the *Nayak* (Calcutta) of the 13th June writes:—

The Babus who will form the deputation are up in arms against the Press Act because of the little trouble it has given to *New India*. They do not care a straw for their country's welfare and they are opposed to the Press Act only because once it is done away with they will be at liberty to abuse Government to their heart's content and thus help the sale of their papers. Personally speaking, we are in favour of the Press Act, though, of course, we do not deny that blunders are sometimes made in its application. The Press in our country or at least in our own province, never voices public opinion but only tries to force its own opinions upon the educated section of the people. The English section of the Indian Press have so long been abusing Government and the Bengali section have been echoing their views. Of late, however, Bengali papers, saving only the *Sanjivani*, have freed themselves from Babu influence, for they have now learnt to judge the Babus and their talk of self-government and autonomy on their true merits. We may tell Government that the Babus who are going to Simla care only for self-aggrandisement and for the sale of their own papers. They should not be allowed to spread discontent in the country on the plea of discussing the so-called wrong inflicted on Mrs. Annie Besant's paper. We hope that Government will see through their little game and refuse to relax the Press Act which, as well as the Press Censor, has helped us to know our own position as a subject people.

9. The *Dainik Basumati* (Calcutta) of the 8th June asks, who will

Maintenance of the families of
interned people.

maintain the destitute families of the men who are being interned without trial? It is not known what principle Government will follow in this

matter. It is, however, rumoured that Government will help such families with money after considering the merits of each case. In March last Atindra Nath Basu and his son, Amarendra Basu, were interned. Their family consisting of Atindra Nath's mother, wife, four little sons and two unmarried daughters, depended entirely on their earnings. In reply to an application for help, the Government of Bengal advised that the prayer should be made to the Inspector-General of Police, but the Inspector-General has not replied to the application sent to him. The condition of the family has become such, that unless help comes from Government soon, it will have to depend on public charity for subsistence. It is hoped that the Government of Bengal will kindly make necessary arrangements for the maintenance of the destitute families of interned people.

DAINIK BASUMATI
June 8th, 1916.

10. The *Mohammadi* (Calcutta) of the 9th June writes that Maulvi Fazlul

Lawlessness in Bongong.

Karim was lately Subdivisional Officer of Bongong.

During his term of office, there was some awakening among the local Moslems, and hence the Hindus intrigued successfully to get him transferred elsewhere. After his transfer, the Hindu lawyers of the place got up a theatrical performance in honour of the First Munsiff at the local bazar. In this performance, in utter defiance of decency and manliness, vile and cruel attacks were made on Maulvi Fazlul Karim and on the Moslem faith, which were unequalled by anything done even in the *régime* of Ranajit Singh. We have not the patience to discuss the despicable affair in detail. The *namaz* was mocked, the Moslem sacred formula, *Alla ho Akbar*, was transmogrified into *Alla hago*, a Moslem dressed in *lungi* and *topie* (representing Maulvi Fazlul Karim) was shown as saying his prayers, while his ears were being pulled and his beard singed; expressions were used like "*Bes koray memdor mukhay hagay de*" (Befoul in the vilest way imaginable the mouth of the Moslem); "*Aihe-as-Salat*" (Benediction be upon the Prophet) was transmuted into "*Ai sala*" (Come on, *sala*). Never before under British rule were such attacks made on the Moslem faith. But for the coolness of the local Moslems, the consequences might have been lamentable. An enquiry by a European officer is needed. The Hindus are playing with fire.

MOHAMMADI,
June 9th, 1916.

11. Considering the reckless gambling in the Bhitari Bazar, which

The Bhitari Bazar.

practically commands the jute market and often ruins many an unsuspecting dealer, the *Dainik*

Basumati (Calcutta) of the 6th June is alarmed to find that an attempt is being made to allow these transactions in the *bazar* to be made publicly. The paper would rather advise Government to abolish the bazar.

DAINIK BASUMATI,
June 6th, 1916.

12. The *Dainik Basumati* (Calcutta) of the 6th June writes:—

"Cotton gambling."

A correspondent writes to us from Brindaban that cotton-gambling, which at one time ruined a large number of men in Calcutta, has found its way into Muttra and Brindaban. A considerable section of the local people, young and old, rich and poor, indulge in this gambling, and even *Bairagis*, who are supposed to have renounced the world, take part in it. Many a man has already been ruined but still this form of gambling is daily becoming popular, and has extended even to Delhi, Agra and Jaipur. It is said that telegrams about the price of cotton are sent from a place named Sikari in Jaipur. Sometimes even poor day-labourers are victimised, and if this class of people are allowed to gamble and ruin themselves, dacoities will be committed in these parts in broad daylight before long. The situation is causing great anxiety to respectable persons, who shudder at the very idea of what the future of places like Muttra and Brindaban will be if the illiterate and poor inhabitants gamble openly. Is the Cotton Gambling Act meant for Bengal alone? At Muttra and Brindaban the gambling is carried on quite openly—on the highways and in broad daylight. What are the police doing? We humbly appeal to the Government of the United Provinces and to the Magistrate of Muttra to enquire into the matter promptly and put an end to it.

DAINIK BASUMATI,
June 6th, 1916.

will be forwarded to the Secretary of State for India, His Excellency the Viceroy and Provincial Governments. We cannot say how far this agitation will succeed under the present circumstances. The fact is that the Press Act is apparently a rock upon which the mighty waves of agitation can hardly make any impression; but this does not mean that we should lose heart and deprive ourselves of the benefit of agitation, which is the proud privilege of every British citizen. The truth is that except cawing like crows, the Indian newspapers have taken no practical steps against the Press Act. If Indian newspapers have not the courage to take practical steps or if they do not want to work in unison, then how can they expect that this mountain of affliction will be removed from off their heads. In every province Government has a special department to keep an eye on the press, and decide its fate. Had there been in every province a Press Association and had it kept itself in communication with the Government Department, then certainly it would have proved advantageous to the Press. We have already pointed out that we know only how to wail and make a noise, which certainly does not require much ability. Merely sending of copies of a resolution to the Secretary of State for India or the Viceroy or Provincial Governments will not produce any effect if all possible means are not adopted to make that resolution effective.

SADAQAT,
June 11th, 1916.

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NAYAK,
June 13th, 1916.

8. Referring to the establishment of the Press Association in Bombay and the proposal to send a deputation of journalists to the Government of India, the *Nayak* (Calcutta) of the 13th June writes:—

The Babus who will form the deputation are up in arms against the Press Act because of the little trouble it has given to *New India*. They do not care a straw for their country's welfare and they are opposed to the Press Act only because once it is done away with they will be at liberty to abuse Government to their heart's content and thus help the sale of their papers. Personally speaking, we are in favour of the Press Act, though, of course, we do not deny that blunders are sometimes made in its application. The Press in our country or at least in our own province, never voices public opinion but only tries to force its own opinions upon the educated section of the people. The English section of the Indian Press have so long been abusing Government and the Bengali section have been echoing their views. Of late, however, Bengali papers, saving only the *Sanjivani*, have freed themselves from Babu influence, for they have now learnt to judge the Babus and their talk of self-government and autonomy on their true merits. We may tell Government that the Babus who are going to Simla care only for self-aggrandisement and for the sale of their own papers. They should not be allowed to spread discontent in the country on the plea of discussing the so-called wrong inflicted on Mrs. Annie Besant's paper. We hope that Government will see through their little game and refuse to relax the Press Act which, as well as the Press Censor, has helped us to know our own position as a subject people.

9. The *Dainik Basumati* (Calcutta) of the 8th June asks, who will

Maintenance of the families of
interned people.

maintain the destitute families of the men who
are being interned without trial? It is not known
what principle Government will follow in this

matter. It is, however, rumoured that Government will help such families with money after considering the merits of each case. In March last Atindra Nath Basu and his son, Amarendra Basu, were interned. Their family consisting of Atindra Nath's mother, wife, four little sons and two unmarried daughters, depended entirely on their earnings. In reply to an application for help, the Government of Bengal advised that the prayer should be made to the Inspector-General of Police, but the Inspector-General has not replied to the application sent to him. The condition of the family has become such, that unless help comes from Government soon, it will have to depend on public charity for subsistence. It is hoped that the Government of Bengal will kindly make necessary arrangements for the maintenance of the destitute families of interned people.

DAINIK BASUMATI
June 8th, 1916.

10. The *Mohammadi* (Calcutta) of the 9th June writes that Maulvi Fazlul

Lawlessness in Bongong.

Karim was lately Subdivisional Officer of Bongong.

During his term of office, there was some awakening among the local Moslems, and hence the Hindus intrigued successfully to get him transferred elsewhere. After his transfer, the Hindu lawyers of the place got up a theatrical performance in honour of the First Munsiff at the local bazar. In this performance, in utter defiance of decency and manliness, vile and cruel attacks were made on Maulvi Fazlul Karim and on the Moslem faith, which were unequalled by anything done even in the *régime* of Ranajit Singh. We have not the patience to discuss the despicable affair in detail. The *namaz* was mocked, the Moslem sacred formula, *Alla ho Akbar*, was transmogrified into *Alla hago*, a Moslem dressed in *lungi* and *topie* (representing Maulvi Fazlul Karim) was shown as saying his prayers, while his ears were being pulled and his beard singed; expressions were used like "*Bes koray memdor mukhay hagay de*" (Befoul in the vilest way imaginable the mouth of the Moslem); "*Aihe-as-Salat*" (Benediction be upon the Prophet) was transmuted into "*Ai sala*" (Come on, *sala*). Never before under British rule were such attacks made on the Moslem faith. But for the coolness of the local Moslems, the consequences might have been lamentable. An enquiry by a European officer is needed. The Hindus are playing with fire.

MOHAMMADI,
June 9th, 1916.

11. Considering the reckless gambling in the Bhitari Bazar, which

The Bhitari Bazar.

practically commands the jute market and often ruins many an unsuspecting dealer, the *Dainik*

Basumati (Calcutta) of the 6th June is alarmed to find that an attempt is being made to allow these transactions in the *bazar* to be made publicly. The paper would rather advise Government to abolish the bazar.

DAINIK BASUMATI,
June 6th, 1916.

12. The *Dainik Basumati* (Calcutta) of the 6th June writes:—

"Cotton gambling."

A correspondent writes to us from Brindaban that cotton-gambling, which at one time ruined

a large number of men in Calcutta, has found its way into Muttra and Brindaban. A considerable section of the local people, young and old, rich and poor, indulge in this gambling, and even *Bairagis*, who are supposed to have renounced the world, take part in it. Many a man has already been ruined but still this form of gambling is daily becoming popular, and has extended even to Delhi, Agra and Jaipur. It is said that telegrams about the price of cotton are sent from a place named Sikari in Jaipur. Sometimes even poor day-labourers are victimised, and if this class of people are allowed to gamble and ruin themselves, dacoities will be committed in these parts in broad daylight before long. The situation is causing great anxiety to respectable persons, who shudder at the very idea of what the future of places like Muttra and Brindaban will be if the illiterate and poor inhabitants gamble openly. Is the Cotton Gambling Act meant for Bengal alone? At Muttra and Brindaban the gambling is carried on quite openly—on the highways and in broad daylight. What are the police doing? We humbly appeal to the Government of the United Provinces and to the Magistrate of Muttra to enquire into the matter promptly and put an end to it.

DAINIK BASUMATI,
June 6th, 1916.

(b)—Working of the Courts.

BASUMATI,
June 10th, 1916.

13. The *Basumati* (Calcutta) of the 10th June refers to the general prevalence of corruption among the lower *amla*, and after alluding to a case now pending against the Nazir of the 1st Munsiff's Court at Magura for bribery, observes that Court peons also are decidedly corrupt. They refuse to serve processes in the mufassil unless paid perquisites ranging from Re. 1 to Re. 1-8 in each case. A perquisite of 8 to 12 annas would be considered inadequate, and in some cases even a perquisite of Rs. 3 is charged. Failure to check these scandals promptly would be a matter of disgrace to the authorities.

Corruption in the law courts.

(d)—Education.

BANGALI,
June 8th, 1916.

14. The *Bangali* (Calcutta) of the 8th June writes that the recent University results show that the mufassal colleges in these days show better results than the Presidency College. The Presidency College takes the 13th place in the I. A. list this year. This is in striking contrast to past experience, when the student who stood first in each examination usually came from the Presidency College. Yet the Presidency College still attracts students, though it is the most expensive institution in India. This shows that "there is something rotten in the state of Denmark."

The Presidency College.

DAINIK BASUMATI,
June 6th, 1916.

15. The following is a full translation of an article which appears in the *Dainik Basumati* (Calcutta) of the 6th June:—

Non-Brahmin students in the Calcutta Sanskrit College.

Brahmins have always occupied the highest place in Hindu society. Whatever might have been the state of things in ancient times, the teaching and learning of certain subjects latterly became confined to Brahmins alone. This system has, however, undergone a change since the introduction of Western education by the English. In educational institutions, as in law courts and other places, no distinction of caste is now recognised; and it is only in certain classes in the Tol Department of the Sanskrit College that a different practice prevails. Some time ago the Kayastha Sabha appealed to Government against the refusal of the Principal of the Sanskrit College to admit a certain Kayastha student into one of those classes, but Government refused to interfere with the Principal's decision in the matter and said that the existing rules regarding non-Brahmin students should not be altered. We do not think that Government knows that Vaidya students are now admitted into the classes referred to above and that the rules have thus been violated already. Besides, since the expenses of the College are met from funds subscribed to by men of all castes, since an Acharyya Brahmin, who is not a Brahmin according to the *Sastras*, is now the Principal of the institution, since Vaidyas are now admitted into the College and are even decorated with the title of Mahamahopadhyaya, there can be no valid reason for shutting a certain section of the institution against Kayasthas. Such a thing can never be justified in a college which was established with the help of non-Hindu rulers, is maintained with money paid by men of all castes, and is conducted by a Principal who is only an Acharyya and not a Brahmin. Indeed, Government's reply to the Kayastha Sabha has quite surprised us. The reply is not at all reasonable and only shows an anxiety to uphold the present system. We should think that the method of teaching in the Sanskrit College requires a radical change. One cannot please everybody in educational matters, for where the attempt is made the whole thing becomes "neither fish nor flesh nor good red herring."

PRAVASI,
Baisakh, 1323 (B.E.)

16. Babu Jatindra Mohan Sen Gupta, of Senhati, writes to the *Pravasi* (Calcutta) for *Baisakh* 1323 (B.E.) taking exception to Elphinstone's "History of India," describing Muhammad as "the false prophet" (*vide* page 293, 9th edition) and says that this expression should be expunged from the book or the book excluded from the list of text-books.

"Blaspheming the Prophet."

(e)—Local Self-Government and Municipal Administration.

17. The *Dainik Basumati* (Calcutta) of the 10th June strongly protests against the proposed acquisition of premises No. 57, Ramkanto Basu's Lane, Shambazar, by the Calcutta Improvement Trust. It is a sacred house which used to be often visited by the late Paramhangsa Rama Krishna. Sister Nivedita used to call the house, "Parish house of the order." Besides this, the head office of the Ram Krishna Mission is established in this house and the owner of the house desires to make a gift of it to the Mission. The acquisition of the house by the Trust will be a severe blow to the great philanthropic activity of the Mission. For these reasons even Sir S. P. Sinha and others have petitioned the Trust to spare the house. It is hoped that their prayer will not be rejected.

DAINIK BASUMATI,
June 10th, 1916.

(g)—Railways and Communications, including Canals and Irrigation.

18. The *Dainik Basumati* (Calcutta) of the 7th June reports the recent case in which a passenger, who was passing across the railway lines to the steamer-ghat at Khulna, was run over and killed by an engine which was being shunted. The paper also refers to the way in which engines of the Jessore-Jhenida Railway are shunted at the Jessore station yard which is kept quite dark and where the level-crossing gates are never shut. The railway authorities may not care a straw whether any men are killed, but as the poor families of these men do not exactly take the same view, the paper invites the attention of the Railway Board to the matter. The paper also suggests the formation of associations for guarding the interests of railway passengers all over India.

DAINIK BASUMATI,
June 7th, 1916.

(h)—General.

19. The *Sadaqat* (Calcutta) of the 8th June makes the following remarks regarding the conferring of a birthday honour on the Hon'ble Nawab Sir Syed Shamsul Huda :—
 Birthday honours.
 On the same principle on which birthday honours have been conferred on Sheikh Mohemera, the Sheikh of Koiwet and the Hon'ble Mr. Dyack, has the Hon'ble Nawab Shamsul Huda been honoured in recognition of his services on the Executive Council of Bengal. But a better memento of the period of his membership will be the reforms which have been introduced during his régime. Would that the Nawab Sahib had retained the direction of the Press department in his hands till the end and had safeguarded the interests of the Urdu press in Bengal (regarding which great hopes had been entertained). In that case that would have been the best memento of his services not in Bengal alone but in Islamic India. Many exalted personages have, after a great deal of deliberation, come to the conclusion that the Moslems of Bengal can never emerge out of their poverty and degradation unless they establish connections with their brethren in other provinces and popularise the knowledge of Urdu. The Nawab Sahib would have rendered a great service to his co-religionists if he had taken part in the nurturing of the Urdu press.

SADAQAT,
June 8th, 1916.

20. The *Mohammadi* (Calcutta) of the 9th June writes :—
 "The Censor's fears."
 A contemporary says that the other day a candidate for election to the Legislative Council wired to a voter to remain "neutral" if he did not vote for him. This word "neutral" alarmed the Press Censor and he sent for the sender of the message before it could be despatched. This is really amazing. There is no means of knowing whether or not such steps are taken before security is demanded from a newspaper, for in such cases these papers are not even allowed to offer an explanation in self-defence.

MOHAMMADI,
June 9th, 1916.

21. The *Pravasi* (Calcutta) for *Baisakh* 1323 (B.E.) describes India's military expenditure as quite out of proportion to her revenues, and says that as the possession of India is highly profitable to England, and as India is the training ground for English soldiers, the latter country ought to bear a share of this expenditure. The periodical also regrets that all the high posts in the army should

PRAVASI,
Baisakh, 1323 (B. E.)

be given to Englishmen to the exclusion of Indians. It is high time that Indians were appointed to the commissioned ranks of the army, so that they might learn how to be leaders of men.

CHARU MIHIR,
May 30th, 1916.

22. The *Charu Mihir* (Mymensingh) of the 30th May expresses great disappointment at the fact that Sir Thomas Holland's Commission will be precluded from discussing the question of Indian fiscal policy as regards its effect upon the development of local industries.

Sir Thomas Holland's Commission.

BANGALI,
June 12th, 1916.

23. The *Bangali* (Calcutta) of the 12th June refers to the articles which recently appeared in the *Musalman* and the *Bengalee* regarding the alleged scandals connected with Council elections, and remarks that since the latter paper is prepared to furnish proofs in support of its allegations, Government ought to enquire into the matter.

Scandals in Council elections.

NAYAK,
June 9th, 1916.

24. The *Nayak* (Calcutta) of the 9th June writes :—

"The Council elections."

The Bengal Council elections are over and men of divers types have obtained admission into the Governor's menagerie. Now these elections have proved that the loud outcry against the caste system, which our "Babus" raise, is all so much nonsense. The "Babus" care only for their own self-interest and do not hesitate to observe caste distinctions when it serves their purpose to do so. Babu Bhupendra Nath Basu and Babu Sarada Charan Mittra set Kayasthas and Brahmins by the ears over the election of Babu Prabhas Chandra Mittra, though, in fact, these amiable folk do not care a pin either for Brahmins or Vaidyas or for Kayasthas. The "Babus" are heterodox or orthodox just as it suits them, and in the election above referred to they created ill-feeling between Brahmins and Kayasthas, because they did not want the Brahmin, Mr. Chakravarti, to expose the little doings of the Bengal National Bank. But however much Babu Bhupendra Nath Basu may try to hide the swindles connected with that Bank, they are sure to come to light. By introducing Permanent Settlement Lord Cornwallis brought a curious set of creatures into being—the Bengali zamindar, that personation of idiotcy. Mr. B. Chakravarti is not a zamindar born but a zamindar made and is known better as a barrister, so it is perhaps in the fitness of things that he should be defeated by a man who was a zamindar by right of birth. It is lucky for Mr. Chakravarti that he has not been elected as the representative of the zamindars of Bengal, and so we are not sorry for his defeat. We are, however, surprised at the defeat of an able man like Raja Hrishikes Laha. We are not personally acquainted with Raja Hrishikes, but still we must say that persons who can ignore his claims in favour of a stripling are capable of doing anything and everything. This shows either that the members of the District Boards of the Presidency Division took the election as a capital joke or that many of them gave their votes for the sake of money. The return of a number of youngsters to the Legislative Council will bring some money into the pockets of men who write out speeches for others; and so, personally speaking, it is to our interest that duffers should get into the Council instead of intelligent men like Raja Hrishikes and Mr. Chakravarti. But considering that non-official members of Legislative Councils have so far been able to do nothing for the public, why do people take so much trouble and spend so much money for being returned to these Councils? As a friend of ours was telling us the other day, it is profitable for voters to support the candidature of duffers who invariably buy their votes. Besides, it is perhaps proper that men who never spend a pie for the public good should be made to spend some money over council elections. Members of Legislative Councils command no respect from the public for any other merit than that they are rich men, and nothing but sheer necessity makes people go to them for any help. It is a pity that this little fact is not borne in mind.

DAINIK BASUMATI
June 10th 1916.

25. The *Dainik Basumati* (Calcutta) of the 10th June says :—

"Why?"—Mr. S. N. Banerji's candidature for election as a member of the Supreme Legislative Council.

Unlike Mr. Surendra Nath Banerji himself and some others, we do not think that if he is not returned to the Imperial Legislative Council, it will be a disgrace to the Bengali people whose political high-priest he is said to be. A short survey of Mr. Banerji's life and character shows that he himself rose to fame by assailing and abusing the

political leaders of Bengal in his younger days, that he has always been a self-seeker and that he has never tried to bring his able disciples into celebrity and never cared for their interests. Above all, during the one term in which he has worked as a member of the Supreme Legislative Council, he has proved himself utterly unworthy of representing Bengal. His speeches in the Council have been merely verbose effusions, unsubstantial and worthless. He has done nothing in the Council for which Bengal can thank him. On the contrary, his fulsome praise of Lord Hardinge and his proposal to place the Calcutta University under the Bengal Government were opposed to enlightened public opinion in Bengal.

26. The *Nayak* (Calcutta) of the 13th June is glad that Government has praised the loyalty of the Vernacular Press, and remarks that so long as there is an able Press

The Vernacular press.

Censor so long will there be no trouble with vernacular papers. Lord Carmichael has been very happy in his choice of Press Censors. The paper would, therefore, suggest that the office of the Press Censor should be made permanent and the Bengali Translator's office placed under it, for whatever trouble there has been in the past, it has been due to the fault of the Bengali Translator.

NAYAK.
June 13th, 1916.

III.—LEGISLATION.

27. The *Pravasi* (Calcutta) for *Jaistha*, 1323 (B.E.), discussing the recent Parliamentary legislation regarding India, objects strongly to the new law declaring subjects and rulers of Native States eligible to posts in

New law in England regarding India.

British India. As it is Government finds it hard enough to satisfy the claims of British Indians to high offices and it is folly to call in subjects of Native States to share in the few posts now given to Indians. As for the Princes, it would be derogatory to them to accept offices under the Governor-General or a Lieutenant-Governor. They would be less fit as councillors than able Indians like Sir Sankaran Nair or Sir Ali Imam and the administration of their own States would suffer if they were given posts in British India. As regards the proposal to permit subjects of States adjoining India to accept service in British India, it is probably military service which is contemplated. This can either mean that sepoys are not forthcoming in India or that they are not sufficiently trustworthy. The employment of Arabs, Afghans, Chinese, Tibetans, etc., in large numbers in the army will be bitterly resented by all Indians, who will think that they have been placed under the rule of these varied peoples. In 1858, Government contemplated the possibility of employing as soldiers people of tropical countries other than India, but the adverse opinions of men like Lawrence, Frere, Jacob, Neville Chamberlain, Herbert Edwards, etc., proved decisive against the change. Let it not be forgotten that it will not redound to the glory of the British Empire, if, to defend a part of it, the help of foreigners and outsiders like Tibetans, Afghans, etc., has to be sought.

PRAVASI.
Jaistha, 1323, (B.E.)

In concluding, we deprecate strongly the policy which introduces controversial legislation of this kind during this period of so-called political truce, when it is said to be the purpose of Government to shun all controversial legislation.

VI.—MISCELLANEOUS.

28. The *Pravasi* (Calcutta) for *Jaistha*, 1323 (B.E.) writes:—

We do not know why Bengalis are not enrolled as soldiers. They have given proof of their courage in almost all walks of life and it is not right to assume that they will not show courage as soldiers. Indeed they did show courage as soldiers only 150 years ago and have, in a few instances, done so in still more recent times. It is said that a proposal to enroll Bengalis for service in this war was supported by the late Viceroy and the Governor,

Will Bengalis be enrolled as soldiers?

PRANASI.
Jaistha, 1323, (B.E.)

Nothing is known as to why it fell through. Bengalis must enlist as sepoy to purge themselves of the reproach that their country is defended for them by others.

Although Pathans, Gurkhas, etc., may make better soldiers, Bengalis also claim to serve as soldiers in the same way as Beharis, for example, claim to serve in a civil capacity in their province, although Bengalis may make better Magistrates, clerks, etc. As a matter of fact, many of the castes in the United Provinces from which soldiers are recruited are no more martial than are Bengalis.

While glad that Eurasian disabilities as regards service in the army have recently been removed, we must ask for a similar concession for other Indian communities.

More troops will ere long be necessary. In the Far East, Japan is strengthening her hold on China and the Powers of Europe cannot now thwart her. Indeed, a conflict over commercial and political supremacy in India and the East is inevitable in the near future between Japan and some of the European Powers. It will be wise on the part of our Government to prepare for that struggle betimes by utilising Indian resources and materials for that purpose. Of course an India made thus strong may occasionally afford cause for anxiety to England, but the chances are, that if thus encouraged to become independent, India will become a staunch friend of her benefactor and all the bitter memories of the past will be gradually obliterated. Indeed if India becomes free, she will be grateful to England and stand as her friend against the world.

CHARU MIHIR,
June 6th, 1916.

29. The desire to be enlisted in the army, writes the *Charu Mihir* (Mymensingh) of the 6th June, is not new among Bengalis. Thirty-two years ago, when there was an apprehension of a Russian attack on the Afghan frontier, many Bengalis prayed to be enlisted in the army. The authorities, it is said, were not averse to the prayer, but a number of mean-minded and shortsighted Anglo-Indians opposed it. Moreover, the Russian invasion did not take place. Thus the agitation over the matter subsided and Government took no steps regarding it.

The charge of cowardice and physical incapacity against the Bengalis is entirely false and malicious. In the 18th century the English won great victories in India with the help of Bengali soldiers. The Bengal Ambulance Corps working in Mesopotamia has also proved the falsehood of the charge. Under the circumstances, and especially when the *Feringhis* have got the privilege of enlisting in the army, the Bengalis can no longer be kept out of it. Many people think that Government has no faith in the loyalty of the Bengalis and consequently does not dare enlist them in the army. This is an entirely wrong idea. Government may have at one time doubted the loyalty of the Bengalis, but the conduct of the Bengalis during the present war must have by this time disillusioned it. The Bengali loves his country but is not, for that reason, wanting in loyalty.

DAINIK CHANDRIKA,
June 10th, 1916.

30. The *Dainik Chandrika* (Calcutta) of the 10th June, while admitting that constitutional changes in India should be postponed till the end of the war, cannot see why Indian soldiers should not be promoted to be officers and why an Indian militia should not be constituted even during the continuance of the war. These changes will promote Indian loyalty and will make repressive laws unnecessary.

BANGALI,
June 12th, 1916.

31. The *Bangali* (Calcutta) of the 12th June writes:—
"Modern India." The public of India have been terror-struck by a repressive policy and are groaning under divers burdens. Such a state of things is by no means conducive to the welfare either of the rulers or of the ruled, and the Indian public have been trying to explain this fact to their rulers for a long time. The situation is such as to make it risky for them to speak out frankly, but they have tried to bring the fact home to their rulers in meek and guarded language and sometimes even appealed to them for mercy. But all in vain. A leading London paper, however, has taken up the question—a fact which shows that a certain section of the British public have realised its importance, however unpleasant

it may be to some people. The *New Statesman* writes that though since Lord Curzon's time the form of government in India has been more liberalised, its practical administration has been growing more and more repressive, public meetings have ceased to be held and a very large number of newspapers have been put out of existence. 'A suppressed, sullen, resentful India,' says the paper, "either during or after the war, is something that we cannot and dare not contemplate." We must say that it is high time that the present repressive policy was abandoned in favour of a conciliatory policy. It would be useless to say falsely that we have been pleased with our bonds. We are not, of course, discontented or angry and there is ample evidence to prove the baselessness of the allegation that the people of India are opposed to the ruling power. It cannot, at the same time, be denied that the present state of things prevents India's development and is plunging the whole country into despair. The only thing that still cheers them up is the idea that the present policy is not supported by the British nation and that the present dark cloud will be dispelled some day. If the entire population were sullen and resentful, they would not have been able to give such brilliant and unalloyed proof of their loyalty during the war; but the fact, that in spite of everything they have failed to win the good graces of the bureaucracy, causes them great pain of heart. Whether their feeling be one of sullenness and resentfulness or one of regret and despair, it is by no means desirable that it should exist. We, therefore, heartily thank the *New Statesman* for inviting the attention of the British public to the matter, and we hope that its noble effort will be crowned with success.

32. The *Nayak* (Calcutta) of the 6th June writes:—

"Memories of the past."

Some 10 years ago, we told Sir Edward Baker that none of our *swadeshi* leaders were real patriots—they were all self-seekers, aiming at personal aggrandisement. Those among them who had been to England would cease to think or talk of the country if only Englishmen would accept them unreservedly into their community. All the fuss about patriotism would vanish from the country if only Government would try to conciliate them, and occasionally also to frighten them. Sir Edward Baker agreed with this view and promised to adopt the policy here indicated. Reference is made below to the changes which have come over individual leaders since then:—

NAYAK,
June 6th, 1916.

- (1) Sir Rabindra 10 years ago was a high-priest of the anti-partition agitation, one of the promoters of sedition. He used to compose songs for the boys, to encourage organised activity; he presided at the *Virastami* festivities and showed the way by instructing students in *lathi* and sword-play; without him, no *swadeshi* meeting would be complete, and anybody contradicting him would be howled down by his devoted student adherents. An attempt was in this way made to humiliate Panchkari Babu at a meeting at Syampur. He then despised titles, kept himself aloof from civilians and encouraged the anarchist spirit by poems like that beginning: "Arabinda, accept the salutation of Rabindra." He laid the foundations of nationalism by popularising doctrines like that expressed in his lines: "The more your eyes redden, the more will our eyes be opened; the more you tighten your bonds, the more will our bonds be loosened." Now he is denouncing *swadeshim* and drawing disgusting pictures of *swadeshi* leaders in the *Sabuj Patra*.
- (2) Mr. Surendra Nath Banerji, 10 years ago, would not accept any grant-in-aid from the University for fear of losing caste; he had then resigned all honorary offices under Government and was a most violent opponent of the Indian system of government. He was an ardent preacher of *swadeshi*, initiated students into the boycott creed, was active in destroying foreign goods and captained picketing parties. During Sir Edward Baker's régime, he accepted State aid for his Ripon College, resumed honorary offices under Government, renounced *swadeshi*-boycott, visited England, forgot his *swadeshi* vows, and again

- began using foreign salt and sugar. And now he is daily writing columns in the *Bengalee* lamenting that he is not to be returned to the Supreme Legislative Council for a second term.
- (3) Babu Brajendra Kishor Ray Chaudhuri has abjured *swadeshi* and patriotism before the Commissioner of Dacca, expressed regret for his past backslidings and become an ardent loyalist. He is now eager to get into the Legislative Council.
- (4) Subodh Chandra Mallik also has through his Counsel in the High Court admitted that he had been a great fool who had been bled by the preachers of *swadeshi* and utterly ruined. Now that his eyes have been opened, he is atoning for his past misdeeds.
- (5) Bhupendra Nath Bose, the chameleon of Bengal.—On the one hand he hobnobs with high officials and on the other he presides at Federation meetings on the "Federation ground." He used to abuse the English when such abuse paid; now such abuse is dangerous and hence he is silent. He is secretly eager for a title and is actively canvassing for a seat in the Supreme Legislative Council. We recall the past with its memories of the meeting at Syampur, of the Field Academy, of *Sakti Sangha*, of the *Anushilan Samiti*, of that burning of *bilati* piece-goods near the Square (?).

It is unnecessary to mention more names. An examination of the files of the *Patrika* and the *Bengalee* during the years 1905—16 will show how many somersaults our leaders have turned, how often they have changed coat, so to speak. When there were no repressive laws, our leaders preached sedition to an unlimited extent, but now, under the pressure of such laws, they are unhesitatingly disclaiming all connection with it. Government never saw how the education they were imparting to Bengali youths was moulding their character and tendencies. The time to atone for that neglect has now come. In that process, some who misled and robbed their countrymen are now enjoying official favour and worldly prosperity, while those fools who were their victims and were misled by their advice are now rotting in jail for committing acts of lawlessness.

The dream of a free India has now been dispelled. The insincerity of those who encouraged that dream by their orations has now been disclosed. The recent elections in particular have revealed many of them in their true guise. It is now time, therefore, that the memory of these 11 years were blotted out, that politics were renounced, and that we began leading a peaceful existence under our benign Government. We ought really not to denounce those whose ideals in life we seek to imitate, whose protection it is which enables us to survive on earth.

NAYAK.
June 10th, 1916.

33. The *Nayak* (Calcutta) of the 10th June says that in an article in the *Times of India* Sir Narayan Chandravarkar has made a fairly correct analysis of the Bengali character. The Bengalis are religiously disposed and are sentimental. When they are under the influence of sentiment, they do not look at the consequences of their acts. They have given a religious colour to their revolutionary cult. This is why, although revolutionary ideas have been suppressed in the Mahratta land and the Punjab, they are still alive in Bengal. Very true. It is the men who led the *swadeshi* agitation after the partition of Bengal and used the name of religion in every form to induce people to join the agitation, who created this religious revolutionism. Let them sing a different tune, preach true religion instead of a spurious one and give public opinion a healthy direction, and then this revolutionism will disappear. It will not do now for Surendra and Bhupendra simply to save their skins by hiding themselves under the cloak of loyalty.

NAYAK.
June 8th 1916.

34. The *Nayak* (Calcutta) of the 8th June writes:—
The present war : the situation. Since we are somewhat interested in the war, since our Government is one of the chief actors in the struggle, we have to be somewhat cautious in discussing serious political questions.

It is the condition of Germany which now most interests us. There is no doubt that England will win this war and rule her dominions peacefully, but it will take a long time to repair the losses caused by this universal war. On the whole, we are bound to gain. For after this European upheaval, the relations between England and India will be closer. Indians are not merely the subjects of England but also her friends. He is the friend who stands by you in danger. Indians are prepared now to help England in every way only because they know that they themselves are endangered by this war. Ireland could not do that; in the moment of danger, she was not ashamed to take up arms against England. It is a fact that the other intelligent nations of the world will not be able to raise their heads unless the military strength of Europe suffers some diminution. The greater and smaller Powers of Europe, under the hard knocks being dealt by Germany now, have come to realise how small they are and how inferior their civilisation is. The ideals they fixed upon, when forming the respective nationalities, are full of a thousand mistakes. If England had, before this war, revealed to India where her national weakness lay, she would not now be put to so much trouble by Germany.

Germany may be an advanced country scientifically, but is she advanced as regards her civilisation? It is not true that a nation is heroic or wise if only it shows special energy in destruction of lives. The Kaiser is a philosopher, no doubt, but he has not properly pondered on that branch of philosophy which deals with the gradual development and destruction of the universe. When has anybody risen to power by destroying all the nations of the earth?

What did the Kurus and Pandavas gain by destroying the whole Kshatriya race on the Kurukshetra battlefield? Nothing. They left behind several hundred thousand women to mourn their husbands and fathers. They went astray and tainted the pure Kshatriya blood for ever.

There is no doubt that in the present war, the Kaiser will destroy all the heroic men of Europe. He will thus have ruined himself and ruined others also. Recent messages show that even boys of 16 have been summoned to join the colours in Germany. What little of the work of destruction remains undone by the Kaiser will be finished by his brother-in-law, the King of Greece.

England has taken up arms to uphold righteousness and like Gandhari, the mother of the Kurus, we shall say that, in this struggle, victory will attend the arms of that Power whose cause is righteous.

35. The *Basumati* (Calcutta) of the 10th June, discussing the situation at Verdun, writes that Germany wants to capture the whole Verdun region and its neighbourhood, because it is rich in iron mines. It appears that Germany is steadily advancing, so that some day or other she may possibly conquer the whole of the Verdun tract. Indeed it is impossible to forecast future developments here—one can only point out from day to day how the situation is changing.

36. The *Basumati* (Calcutta) of the 10th June writes that the military situation as regards Turkey is more or less unchanged. The Turks are advancing, but not to such an extent as to hamper the Russian advance. The Turks are fighting hard between Arjinjan and Erzerum and they have recently captured Mamahatun. They also probably hope to hamper the Russian advance into Mesopotamia, but that hope is not likely to be fulfilled. It will be long before they can reach Van, and hence they are trying to capture the region south of Lake Urumia. This will cut off the Russian retreat from Kurdistan in Persia. The Turks apparently expect that this will induce the Russians to withdraw from Kurdistan or at least prevent them from advancing further towards Mesopotamia. If the Turks can retake Erzerum, the Russian troops in Kurdistan will be bound to evacuate Bitlis, etc., and withdraw north of Van.

But all this presupposes decisive Turkish successes in some of the fields where they are now fighting. And it seems that recently they have been successful in only one of the many encounters they have had with Russia.

At the same time the Turks have gained some advantage of late near Mosul, to the detriment of Russian prospects in that region.

BASUMATI.
June 10th, 1916.

BASUMATI.
June 10th, 1916.

DAINIK BASUMATI.
June 7th, 1916.

37. The *Dainik Baesumati* (Calcutta) of the 7th June gives an account of the progress of the war on the Italian front and writes that all that Italy did after almost a year's strenuous work has been undone. Austria has by a single attack almost retaken what Italy had acquired from her and is also pressing hard upon the advanced Italian lines. When Italy was gaining splendid victories some time ago, the *Dainik Basumati* said that unless Italy could win similar victories on the Trent-Tyrol frontier, she would not be able to enter Austria. And this forecast has now proved to be true. The Italian Commander has kept two strong army corps to check the Austrian advance, and if they can put up a stubborn counter-attack, Italy will gain some advantage.

DAINIK BASUMATI,
June 2nd, 1916.

38. The *Dainik Basumati* (Calcutta) of the 2nd June writes that Mr. Garvin and other English publicists are now favouring the idea that the best way of attacking Germany is not to attempt the impossible task of breaking through the quadruple lines of trenches she has dug on the Russian and French frontiers, but rather to advance along Serbia into the heart of Austria, where there are no such barriers and thence strike into German territory. There are some people who doubt the wisdom of this course. They argue that if there are no German trenches on this projected line of advance, they can be dug before the Allies can muster enough troops at Salonika or any other base. Such base being at a great distance from England and France it will be very difficult to transport troops and supplies thereto. It is difficult to judge of the wisdom of these respective views, as expert views on the war have been so often falsified by events. This at least is certain, that none is sure of the ultimate issue of the fight. And it is also certain that England and France are actively trying to complete their previously defective military preparations; so victory is bound ultimately to attend their arms.

BASUMATI,
June 10th, 1916.

39. The *Basumati* (Calcutta) of the 10th June, referring to the naval fight, observes that the employment of zeppelins by the Germans in this fight was a new feature. In spite of this the losses they sustained were greater than those of the British, who lost 18 vessels of different descriptions in all.

DAINIK BHARAT
MITRA,
June 8th, 1916.

40. The *Dainik Bharat Mitra* (Calcutta) of the 8th June says that on the whole the result of the naval battle off Jutland should be pronounced as advantageous to Great Britain.

NAYAK,
June 12th, 1916.

41. The *Nayak* (Calcutta) of the 12th June writes that it is practically impossible to know what the actual military situation is now. Reuter's messages do not probably give the facts relating to all the theatres of war.

The recent naval fight, though a victory to the English, has not been quite satisfactory to the public. Lord Kitchener's death, too, has been another blow to the public.

Nevertheless there is no chance of Germany triumphing in this war. The magnitude of the preparations of the Allies shows this. Even at Verdun, where the Germans are advancing, their progress does not bring them any benefit. One cannot tell what the German losses in this war have been, but neither do we know the number of casualties on the allied side. During the last naval engagement, the English casualties were 600,000, those of the Germans, 700,000, so there is no doubt that the ultimate result of the war will be most dreadful.

NAYAK,
June 8th, 1916.

42. The *Nayak* (Calcutta) of the 8th June writes:—

More than Lord Kitchener's death will unsettle affairs in Europe, will that of Yuan-shi-kai cause an upheaval in Eastern Asia. It was Yuan's presence which prevented the Japanese from swallowing China and the Chinese. Now probably Japan's long-cherished desire will be fulfilled. Europe is embroiled in war, and there is nobody now to stand in Japan's way. We know nothing of the internal condition of China—of the social or political revolutions which may be taking place there; but if there is any upheaval in China, any awakening among the Chinese, its effects are bound to make themselves felt on the frontiers of Assam, Eastern Bengal and Burma, so we ought to be specially anxious about China. With Yuan gone, there is none to control the Chinese.

Japanese intrigues and rebellions of the Tartars and Manchus may now become rife. In Western Asia, encouraged by Germany, Pan-Islamism is raising its head, and if there is an awakening among the nations of Eastern Asia on the model of the Japanese, then verily Europe's fears of the Yellow Peril will become an actuality. The death of Yuan fills us with these forebodings about Asia's future. God knows what will happen.

43. The *Bangali* (Calcutta) of the 9th June laments the death of Lord Kitchener and Yuan-shi-kai, two of the greatest men of the East and the West. The paper compares Lord Kitchener with Nelson and Wellington and speaks highly of his abilities and the great services he rendered to his country at the time of its sorest need. Lord Kitchener, says the paper, was a patriot of patriots and he cared for nothing else in the world except his mother-country, for which he has now sacrificed his life. His brilliant example should be an ideal for all Bengalis.

BANGALI,
June 9th, 1916.

44. The *Dainik Basumati* (Calcutta) of the 8th June writes:—

"Lord Kitchener." Lord Kitchener, the conqueror of the Soudan, the ruler of Egypt, the Commander-in-Chief of India, the right-hand man of Lord Roberts in the Boer war, and Secretary of State for War in England during the present revolutionising conflict in Europe, is dead. His death, we are bound to say, means the loss of the crown-jewel of the British race. The unrivalled military expert and tactician who was, like Sri Krishna in the Kurukshetra battle, guiding the British people in this European war, is no more. There will be no want of able politicians or warriors among the heroic British people to take the place of Lord Kitchener, but there is none who combines in himself in an equal degree heroism and military skill with political sagacity and a world-wide reputation as a great conqueror. What other British warrior has the same power, influence, reputation and life-long success? Lord Kitchener had been in many countries and was familiar with their military tactics. He was well acquainted with the sinuous course of European diplomacy and, above all, he won the respect and confidence of every Britisher who allowed himself readily to be ruled by him. The army of 5 millions which was raised for the present war was named after him. The terms "Kitchener's soldier," "Kitchener's army," were terms to be gloried in among Englishmen. Our mind shrinks from the thought that Lord Kitchener is no more. How much the British people must be grieved at his loss!

DAINIK BASUMATI,
June 8th, 1916.

For some years Lord Kitchener was Commander-in-Chief in India and earned high praise in that capacity. He was a man of talent, uncommon activity and powerful intellect. He humbled the pride of even a Viceroy like Lord Curzon, who resigned the Viceroyalty on being defeated by him on a military question. Lord Kitchener made a thorough reform of the military department of the Government of India and earned the gratitude of the Indian sepoys by increasing their pay and giving them a fuel allowance. He established a military college at Quetta and the Imperial Cadet Corps. What a fatal loss this has been! Lord Roberts died at the commencement of the war and now, when the tide of war is beginning to turn in favour of the English, their military expert, adviser and leader, Lord Kitchener, has died. What is to be most regretted is that he has lost his life by the hand of a secret assassin. We do not know who were his companions in the fateful journey. Undoubtedly they, too, were great heroes. England has, therefore, lost many heroic sons along with Lord Kitchener. The present, however, is not the time to weep for them. Let the English people first take ample revenge on the cowardly assassins. There will be enough time to weep after that.

45. The *Calcutta Samachar* (Calcutta) of the 9th June pays a high tribute to Lord Kitchener for his selfless and devoted work in the cause of the Empire at a time when it is face to face with a great danger.

CALCUTTA SAMACHAR
June 9th, 1916.

46. The *Dainik Bharat Mitra* (Calcutta) of the 9th June says that at the time when Britain is fighting for its very existence with a powerful enemy the death of a great organiser like Lord Kitchener is nothing short of a calamity. It is a

DAINIK BHARAT
MITRA.
June 9th, 1916.

fact very much to be deplored that along with him other able officials have also died.

NAYAK,
June 8th, 1916.

47. The *Nayak* (Calcutta) of the 8th June, in lamenting Lord Kitchener's death, writes that His Lordship acted the part of Sri Krishna, the charioteer in the battle of Kurukshetra, as regards the allied nations in this war. The English public were not unwilling to sacrifice their all, including life itself, at his call. Never before did any single man wield such unquestioned influence over his countrymen. He was indeed a dictator in fact, if not in name. He was utterly unshakable in his resolves, and he knew how to preserve a secret. Alone among Englishmen he was feared by the Kaiser and his General. This is no time for the British to lament his death. They must avenge their departed leader by imitating his plans for perfecting the English military machine. He boasted once that England would dictate terms of peace to Europe: it is by justifying that boast that his countrymen will best honour his illustrious memory. Lord Kitchener loved Indians and did many things for the sepoy. He would have made a great success as Viceroy of India. God, however, wished it otherwise. His ways are inscrutable—it may be that Lord Kitchener's work on earth was done and that is why He has taken him up on his lap.

"Lord Kitchener."

BENGALI,
June 8th, 1916.

48. The *Bangali* (Calcutta) of the 8th June, referring to Lord Kitchener's death, writes that His Lordship made the impossible possible. An organiser like him is rare, and, as a man of action, he may be said to have played the part of England's saviour in the present crisis. He enjoyed the confidence of his countrymen to an unexampled degree, and indeed he was one of the great men who influence the destinies of the age they live in. We heartily sympathise with the English public in the loss they have suffered.

Ibid.

DAINIK BASUMATI,
June 7th, 1916.

49. The *Dainik Basumati* (Calcutta) of the 7th June is sorry that India will not be represented in the Paris Economical Conference and observes:—

India is yet too young to be represented in the Conference and the English Government will look after her interests. So the hopes which Mr. Chamberlain and Lord Hardinge held out to us have been dashed to the ground. India would have been able to take care of her interests better than the English Government, for it is one thing to run for life and another thing to run after a prey.

DAINIK BHARAT
MITRA,
June 9th, 1916.

50. The *Dainik Bharat Mitra* (Calcutta) of the 9th June says that it appears that Government is not prepared to do anything for the good of India without agitation. This is borne out by the attitude maintained by the Madras Government as regards the appointment of an Indian member on the committee which is being sent to Russia for trade purposes, even after a good deal of agitation by the *Hindu*, *New India* and the entire Tamil press and by the Indian mercantile community itself, which refused to give any financial help unless a representative of their community were placed on the committee.

Government will not make any concession without agitation.

RAJENDRA CHANDRA SASTRI,

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 17th June 1916.

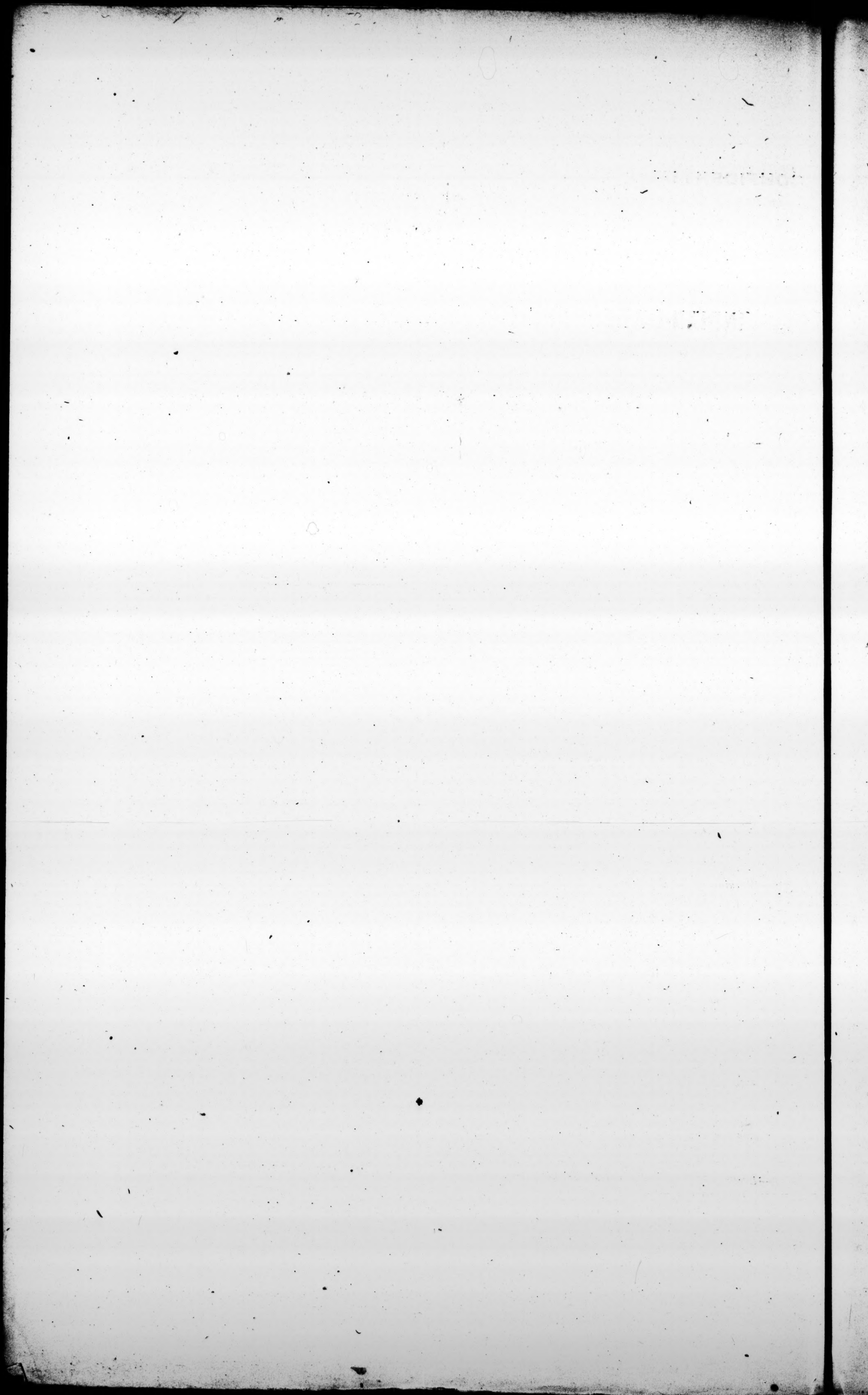
CONFIDENTIAL.

No. 25 of 1916.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 17th June 1916.

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS
RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE
BRANCH.**

[As it stood on 1st January 1915.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	Daily	Manmatha Nath Banarji, Brahmin	1,400
2	"Auanda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabartti, of Jessore, Brahmin.	300
3	"Bengalee" (N.)	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	"Calcutta Budget" (N.)	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.E., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatarji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	"Calcutta Spectator" (N.)	Ditto	Weekly	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.)	Ditto	Monthly	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended.)
12	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 38	1,000
13	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, Hindu Baidya, age 47	500
14	"Current Indian Cases" (P.)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	"East" (N.)	Dacca	Weekly	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	Do.	Hem Ch. Banarji, Brahmin, age 59	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	Quarterly	Dr. Kartik Ch Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.)	Ditto	Do.	Kalachand Sarkar, Benia, age 33	50,000 (Free distribution.)
20	"Hablul Matin" (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 46	1,000
21	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 46	500
22	"Herald" (N.)	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	"Hindoo Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 47	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Hindu Review" (P.) ...	Calcutta ...	Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50 ...	900
25	"Hindu Spiritual Magazine." (P.)	Ditto ...	Do. ...	Mati Lal Ghosh, Kayastha, age 30, and Pijus Kanti Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto ...	Do ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	"Indian Empire" (N.)	Ditto ...	Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto ...	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto ...	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto ...	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	"Indian Medical Record" (The). (P.)	Ditto ...	Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto ...	Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	"Indian Mirror" (N.)	Ditto ...	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	"Indian Nation" (N.)	Ditto ...	Weekly ...	Sailendra Ghosh, Kayastha, age 31 ...	800
35	"Indian Royal Chronicle" (P.)	Ditto ...	Monthly ...	Shamlal De, Hindu Subarnabanik, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto ...	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto ...	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	"Modern Review" (P.)	Ditto ...	Do. ...	Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	"Mussalman" (N.)...	Ditto ...	Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	"National Magazine" (P.)	Ditto ...	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto ...	Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	"Rels and Rayyet" (N.)	Ditto ...	Weekly ...	Jogesh Ch. Datta, age 64 ...	350
43	"Review" (P.) ...	Ditto ...	Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	"Telegraph" (N.) ...	Ditto ...	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto ...	Do ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	"University Magazine" (P.)	Ditto ...	Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto ...	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	"World's Messenger" (P.)	Ditt ...	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 28.	400
49	"World's Recorder" (P.)	Ditto ...	Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700

II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

349. The *Bengalee* writes that the reader knows how a poor witness was assaulted by a Sub-Inspector of Police for giving evidence favourable to the accused and how Babu Ashutosh Mukharji, the Deputy Magistrate, took no steps to check the high-handedness of the police, though it was brought to his notice immediately. Had it been the first instance of police *zulum* countenanced by this Magistrate during his career as a specialist in section 110 cases, it could have been passed over without comment. In various other section 110 cases the police in the district of the 24-Parganas dared to assault many other persons, and in every instance, though the Magistrate was informed, he not only ignored the complaint but acted in a manner which had the effect of depriving the aggrieved persons of legal aid. Will the Government make an enquiry into the matter—an enquiry not conducted in secret by a police officer, but a regular enquiry to ascertain the truth? The journal mentions only a few instances in the hope that a searching enquiry will be made into those cases. In the case of Emperor *vs.* Biraj Halidar and others under section 110, one Dino Naskar, brother of one Siromoni Naskar, was assaulted and kicked by a Sub-Inspector at Mogra Hât on 10th October 1915 in the presence of a pleader and many other persons, in consequence of which people interested in the defence ran away. The Magistrate increased the amount of the bail bonds of the accused persons, who, being able to find the enhanced security, were thrown into *hajut*. The pleaders had to give up the case. In the case of Emperor *vs.* Baharuddi Ghorami and others under the same section, one Kinu Sardar, who was looking after the defence was assaulted on or about the 6th May 1915 by the Sub-Inspector at Matla and fell down the steps of the dâk bungalow from a height of about 10 feet. Chaukidars were posted at the ferry ghat, so that none on behalf of the defence could cross the river to come to the place of trial. The lawyers brought these facts to the notice of the Magistrate, who took no action, and they had to leave the accused to their fate. During the trial of a section 110 case against Mahendra Bagdi and others at Bothra, in police-station Bhangore, the witnesses were assaulted in a room adjoining the one in which the Magistrate was taking rest after breakfast, and when the lawyers brought this to the notice of the Magistrate, he conveniently shut his eyes as if he were sleeping. If the reputation of the Magistrate may be judged from the above facts, is it not necessary that these cases should be withdrawn from his cognizance and made over to other Magistrates?

BENGALIAN,
8th June 1916

350. The *Amrita Bazar Patrika* says that the right of Government to appeal against an order of acquittal may be suitably exercised in this case, although the principle underlying this provision is not good. One of the main reasons why this particular prerogative of Government excites so much opposition is that it is exercised in many cases in connection with affairs and incidents which do not call for it and because it is not exercised in those flagrant instances in which there would be justification. When the Sessions Judge directed the Honorary Magistrate's complaint against the Inspector to be entertained, the case should have been transferred to the file of some other Magistrate, in another district. After the remarks of the District Magistrate it was not likely that any Magistrate in Howrah could show independence in dealing with the case. As regards Mr. Hazra, the journal is not surprised at his finding, since, as a human being, he could not have divested himself of his pre-conceived notions and re-approached the case in that judicial frame of mind which is so essential to an impartial administration of justice. His natural inclination must, therefore, be to try to uphold his own action and prove the Judge's error of judgment. This case recalls to mind the famous case of Dr. Ghoshal, of Konnagar. It is such cases which shake the confidence of the public.

AMRITA BAZAR
PATRIKA,
13th June 1916.

(d)—Education.

AMRITA BAZAR
PATRIKA
8th June 1916

351. The *Amrita Bazar Patrika* thinks the most amusing recommendation of the Committee is to gag the Press. Was the recent scandal in the Presidency College the outcome of newspaper discussion, or did the newspapers notice it only after it had been brought about by the professors and the students themselves and become public property? The remedy, for such trouble is not to crush the budding manliness of the students, called "touchiness," with a rod in hand, but to direct it judiciously in proper channels. As long as the students are under the chilling control of the executive Government, they can never grow intellectually and morally.

Presidency College affair—The Committee's recommendations.

(h)—General.

INDIAN EMPIRE,
6th June 1913.

352. The *Indian Empire* writes that in spite of repeated assertions about the hoarded wealth of India and the alleged prosperity of the country, India under British rule is growing poorer while the world is growing richer and the lot of the Indian people is becoming harder. The official apologists are not at loss for an explanation, however. They talk of the twenty million new mouths added to the population every ten years and of the difficulty which the paternal and kindly Government of India has in providing for their subsistence. Poverty in Japan, though severe according to European standards, is far less than it is in India. It may be urged that the adaptability and varied occupations of the Japanese distinguish them from the Indians, whose old manufactures have been ruined by British competition and whose institutions have become rigid in the resistance to alien government and ideas. The population of India increases at a slower rate than that of many countries in Europe. It is about the same as that of Japan, but slower than that of many Native States within its own borders. India suffers from a poverty which is continually increasing. The signs of this poverty are to be found in districts where the population is ever diminishing and that of the other States with which it has been compared. None shows such a degree of poverty. Nevertheless, one is asked to consider the increase of India's population as the main source of its misery—the one obstacle which thwarts the good intentions of a beneficent and enlightened Government. Finally, when one hears of "over-population" as a cause of Indian poverty, is it meant that the people are too numerous for the land to support them? Food is exported from India every year, so that cannot be the reason. Is it meant that they cannot purchase foreign goods, having in consequence of over-population to expend all their energies in obtaining food? The export of raw cotton and jute is sufficient to pay for cotton goods, which are the only foreign manufactures the mass of the Indians use. The Indians need no foreign luxuries, they export food, and yet one is told there is "over-population." There is one thing which has been forgotten. There is one foreign luxury, the most expensive of all luxuries, in which the people of India are forced to indulge—the luxury of alien government and alien exploitation.

Over-population and poverty of India.

HABUL MATIN,
7th June 1916.

353. The *Hablul Matin* writes that it is surprised at the announcement that a security of Rs. 2,000 has been demanded from *New India*, the well-known Madras newspaper edited by Mrs. Besant, who has rendered great services to this country. The paper is not in accord with her political and religious views, it does not believe in the introduction of Home Rule in India after the war is over, but it is certain that Mrs. Besant is animated by the spirit of the most loyal devotion to the British Raj and has been working for a closer connection between England and India. Is it possible for Mrs. Besant to preach sedition? The time has come when the Press Association must commence its work in earnest.

The Press Act.

TELEGRAPH,
16th June 1916.

354. The *Telegraph* writes that among the C.I.E.'s it find several names in which the public are interested, such as that of Mr. R. T. Dundas, Inspector-General of Police, Bihar and Orissa, whom Calcutta will remember as its former Commissioner of Police. The journal unhesitatingly

The Birthday honours.

declares that there are few, if any, officers of the Police Department who deserve to be honoured as Mr. Dundas has been. Mr. Kilby, Magistrate of Balasore, has also been made a C.I.E., while many of his seniors and superiors are still unrewarded. The paper believes he owes his recognition to the capture of several anarchists in his jurisdiction after a sanguinary battle with a whole army of policemen and others.

355. The *Bengalee*, in quoting the following remarks from the *New Statesman*:—"A cardinal fact of recent Indian history is that ever since the Curzon period, a supreme direction comparatively liberal in tendency has gone along with an increasingly rigid and repressive executive control. . . . India to-day is a country without public meetings, and with little or no outlet for debate or the expression of public feeling. The journalistic mortality during the past two years has been very heavy: The independent Moslem Press has ceased to exist. . . . There are no means of guessing at the number of deportations and internments, though there can be no doubt of their being numerous. The searching of private houses is common and to all intents and purposes the police are in command. . . . A suppressed, sullen, resentful India, either during or after the war, is something that cannot and dare not be contemplated, and yet it is indisputable that, unless the new Viceroy is wise and strong enough so to moderate the administration as to turn the currents of feeling once again in favour of the ruling power, the immediate future will be full of peril"—says it is not prepared to assert that India to-day is without public meetings or an outlet for contemporary debate, but it holds that on the whole the *New Statesman* correctly represents the general situation in India. If the bureaucracy is given *carte blanche* and "the police are in command," liberalism in high quarters is no consolation to the Indian people. In Bengal hundreds of young men, mostly college students of stainless character, have been interned for months and months together without being told the reason why or given a chance of saying a word in their own defence.

356. Commenting on this subject, the *Bengalee* says that there has been no recognition of the constancy and self-restraint which the Indian public have displayed and will continue to display. No relaxation is shown in the rigour with which the Press Act is being worked nor any liberality in the thoroughness and persistency with which the Defence of India Act is being administered. Whatever justification there may be for the internments,—and the public know very little about it—there is absolutely none, so far as the paper can discover, for the rigorous administration of the Press Act.

BEN ALEE
10th June 1916.

BENGALIER
11th June 1916.

VI.—MISCELLANEOUS.

357. Remarking on the resignation of the post of Under-Secretary of State for India by Mr. Charles Roberts, the *Bengalee* writes that the less said of Lord Islington, his successor, the better. The journal was alarmed when it heard the rumour that he was likely to obtain the Indian Viceroyalty. India has indeed escaped that fate. There is the talk about the change in the angle of vision, but the commissioned ranks of the army are still barred against Indians. Their fitness is not disputed for a moment. There is the old dead-weight of prejudice to overcome, and the India Office clings to it with all the tenacity of the priests of an exploded faith. The Arms Act remains unmodified, perpetuating invidious distinctions, which, apart from all the moral objections, constitute a source of weakness to the Empire. The war may be a justification for postponing a decision on many fundamental questions, but this is exactly the time for admitting Indians to the commissioned ranks, for forming a National Militia, and for modifying the Arms Act. It would produce a healing effect, which would not be without its influence even upon those who are supposed to be inimical to British rule. It would weaken their propaganda if not completely destroy it, and such measures as the Seditious Meetings Act.

BENGALIER,
8th June 1916.

and the Defence of India Act would soon come to be regarded as unnecessary even by their authors. Undoubtedly courage and confidence are necessary for the pursuit of such a policy, and these are qualities which have neither been the natural nor the acquired gifts of bureaucracies.

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13, ELYSIUM Row,
CALCUTTA,
The 17th June 1916.